1:Opler E-5 (1931-1937)1941
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852 The public part of the ceremony begins in the early morning
756 before relatives and neighbors. The shaman may confine his own
788 part to prayer and the giving of commands to an assistant, or he may perform the ritual acts alone. The child is marked with pollen or specular iron ore, and pollen is thrown to the directions. One practitioner places four dots of pollen on the face of a boy for whom he is officiating and traces a line of pollen across the bridge
[823] of the nose of a girl. The cradle, and sometimes the child, is held to the cardinal directions, beginning with the east and proceeding in the clockwise circuit. It is the "way" of one shaman to hold up both child and cradle if the ceremony is for a boy but to gesture with the cradle only if the infant is a girl. Finally, the
[574] cradle is faced to the east, and, after three ritual feints, the child
[601] is placed inside. A feast and social occasion follow. According to one informant, a child may later address a parental or grandparental term to the person who lifted him into the cradle, even though no actual relationship exists.

854 This rite is essentially a prayer that the child be spared to
[852] occupy the cradle in the future, for it is not until a month or more
[856] has elapsed and "the neck is strong enough so that the head does not hang limply" that the child is kept continuously in the cra-
[482] dle. After that, the mother carries the cradle by a tumpline passing across her chest or, more infrequently, over her forehead.
[492] Even when she travels on horseback, she often carries the cradle strung across her hip by the carrying strap and suspended over the side of the horse.

854 To the amulets and pendants supplied by the shaman the
789 mother generally adds some of her own. The right paw of the badger, with grass substituted for the bone, is hung on the cradle
751 to guard the child from fright. Such protection is important, for
[825] fright lies at the root of a number of serious illnesses. Humming-
[753] bird claws and pieces of wildcat skin also act as cradle charms. To ward off colds and other sickness, a length of cholla wood is
[824] often tied on the cradle. When anything is wrong with the child, a growth found on the creosote bush is suspended from the
[755] canopy. It is a general rule that no one may step over a child or a
[784] cradle.

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CHILDHOOD

BEGINNINGS

AT THE first signs of pregnancy a woman takes immediate steps to insure the safe delivery and good health of the developing child. To prevent injury to the fetus, she refrains from sexual intercourse as soon as the menses stop. 843

The food restrictions she observes are not onerous. She eats sparingly of fat meat lest the child become too large and delivery be difficult. She avoids eating animal intestines, a food associated with stillbirths in which the child is strangled by the umbilical cord. Piñon nuts are shunned also, for they cause the child to "have fat all over," thus prolonging delivery. [845]

An important restriction is the injunction against riding a horse; "the shaking is not good for a pregnant woman." This rule became extended in later days to include riding in wagons. The woman also avoids ceremonies where masked dancers appear, for the sight of the hooded figures "hurts both mother and child. The child might not come out and might kill the woman." Some prospective fathers are just as careful about this, because the impersonator has "a hood over his head and the child may be born with a caul over its face." Others hold that the rule concerns the mother only and that the father can look at the masked dancers and can even act as a masked dancer, providing all signs of this role are entirely erased before he returns home. [492] • 843 845 535

The pregnant woman refrains from excessive walking, from lifting heavy burdens, and from sitting up for long periods. She is urged to take sufficient rest. The consideration with which she is treated reflects the great love of children that characterizes the society. "A woman about to become a mother is treated extra nice, just like a child." Yet the performance of ordinary household tasks is considered beneficial to her throughout this period, and laziness and self-pity are ridiculed. "They say that when you sit on the child after the fifth month it will be harder 843 [855]

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at the top with yucca-leaf strands. Over them a thatching of bundles of big bluestem grass or bear grass is tied, shingle style, with yucca strings. A smoke hole opens above a central fireplace. A hide, suspended at the entrance, is fixed on a cross-beam so that it may be swung forward or backward. The doorway may face in any direction. For waterproofing, pieces of hide are thrown over the outer thatching, and in rainy weather, if a fire is not needed, even the smoke hole is covered. In warm, dry weather much of the outer roofing is stripped off. It takes approximately three days to erect a sturdy dwelling of this type. These houses are "warm and comfortable, even though there is a big snow."

The interior is lined with brush and grass beds over which robes are spread. Household equipment is utilitarian and minimal. Basketry receptacles include coiled shallow trays, large twined burden baskets for gathering wild foods, and pitch-covered woven water containers. There may be a few clay pots, unpainted and only occasionally incised. There are gourd cups and hide, gourd, and wooden dishes. Surplus food and clothing are stored in undecorated, envelope-like hide receptacles (parfleches). Ready for use are a metate and a cigar-shaped mano (as often as not of ancient Pueblo manufacture), stone and bone pounders, an awl, rawhide or horsetail hair ropes and tumplines, a fire drill, and combs made of dried and folded grass or mescal leaf.

In or around the camp are objects connected with horsemanship—saddles, bridles, bits, quirts, and saddlebags. Conspicuous, too, are weapons of war and chase—the bow and arrows, quiver, bow cover, shield, wrist guard, spear, sling, flint knives, and clubs.

Ceremonial objects—the pottery drum, a deer- or elk-hoof rattle, buckskin bags of pollen and other sacred substances, and the particular paraphernalia attached to the rites of the individuals of the household—are present but are less likely to be displayed.

The dwelling may contain a musical instrument or two not

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At the conclusion of the training period, some boys, to insure their competence in horsemanship, are brought to shamans who perform ceremonies for them originating in supernatural experiences with Bat; for the bat, because of its habit of clinging to objects, is associated with riding ability.

Sweat-bathing is utilized as an aid to fleetness: "Sometimes boys are put in a sweat lodge to make them good runners. They come out and run for about a mile; then they go in again if they wish. It makes them longwinded." In another account it is said that the young men emerge from the sweat lodge and run "while they are still warm." "If a man is training for running, he should keep away from women and should not drink or smoke." However, there is no taboo on the presence of women where youths are practicing running.

As the boy's training advances, the circle of those who are interested in his progress steadily enlarges.

I was a small boy, about nine years old, when I saw this. I remember it well. Many boys in my time saw what I'm going to tell you about. It was just before Geronimo's last war, about 1884 or 1885.

Old Man C. had an orphan boy. He was rearing and training that boy. He had taught him how to ride well. The boy was about fifteen or sixteen years old and was well trained as a warrior. He knew how to shoot an arrow, how to use a sling, how to shoot with guns. He was a good hunter; he could shoot deer. He was as good as the average man, though he was just a young boy.

One man had made tiswin [a weak beer made of maize]. C. went to a crowd of men who were drinking. He said, "I've got a boy. I am his uncle. The boy can ride any horse bareback without a rope on it."

"Well," one man said, "we all like to see things like that. We will bet you two big jars of tiswin. You get that boy; let him ride down that steep hill bareback."

In those days one jar of tiswin was worth a horse, and a horse was very hard to get. That much tiswin was worth a belt and cartridges, or a gun and belt. Guns were hard to get in those days too. So C. told the man, "Give your horse to him. Any side of the hill you want to have him ride is all right."

Nobody knew then that this boy was so well trained. C. had been out training him somewhere away from the rest of the people. The man took the bronco on the side of the hill, and the boy was called over there. The horse had a rope on but no saddle.

Just as soon as C. spoke, the boy would do what he said, whether it was dangerous or not. That boy rode the horse down the hill just like nothing! The horse pitched all around with him but could not shake him off. So C. got the tiswin, and he was drinking and got feeling good.

In those days the warriors never went without their guns. They always car-

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868 526 492 Practice in handling and riding horses under all conditions is a regular part of the training. The boy is taught to ride bareback, to control the horse with only a rope around its nose, and to ride down a steep incline, picking up objects from the ground as he goes. He is also judged as he rides full speed toward a barrier and tries to halt his horse just before reaching it, or jumps the horse over hurdles.

868 526 One of the last activities of this phase of the training is a cross-country run. The route that is to be covered is laid out. There are no long halts, and the boys try to refrain from eating for the two days of this journey. Not until the afternoon of the second [866] day may they kill animals for food. The boys do not sleep until the race is over. A variation is to make a group of boys walk all night to see if they can withstand fatigue.

868 554 866 The boys who achieve a position of superiority during this training period rise to pre-eminence in their age group. The tasks which lie ahead are close enough in spirit to those in which they have already excelled so that their futures are reasonably assured. The foundations of status recognitions are laid in the training period, therefore.

593 152 570 828 [868] Paternal affection is reinterpreted when the training period begins. No longer is it indulgence. "Because a Chiricahua parent loves his child," he insists upon duties which are often painful, for in his opinion this is the only way "his son will eventually make a living." There is no rancor involved; certainly no conscious cruelty or sadism.

152 156 577 828 This attitude penetrates deeply to the core of all response and behavior. Demonstrativeness is considered unbecoming; what cannot be translated into action need not be protested. Since stoicism and strength are underlined, displays of personal consideration and "softness" must be repressed. Only at times of crisis and of great grief, in appeals to the supernatural, or during mourning do the people permit the emotions full expression.

868 867 The girl's destiny as a dutiful wife is made very clear to her while she is still a child. The father may say, "We want to rear you well so people won't talk about us; we want to get something out of your marriage, so we want to take care of you."

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

MARRIAGE ARRANGEMENTS, MARRIAGE, AND RESIDENCE

582 [584] Most marriages are arranged in terms of a conventional pattern in which the wishes of the families involved carry much weight. The early completion of the girl's training, the need of the encampment for additional young men, and the disapproval of premarital sex experience for women are all factors contributing to the tendency for girls to marry young. Therefore, "the [881] girl is allowed to marry by Chiricahua rule after her ceremony, after her first menstruation."[1]

881 864 At the time of puberty the girl is given the advice necessary to guide her actions in caring for herself at the time of menstruation and in regulating her relations with men:

> They tell the girls how to keep clean during menstruation. There are no restrictions on a woman at this time; she can eat any food and she can go around. But the girls are told to wear their old clothes during menstruation and that they must not leave them around. They are shown how to wear something like a loin- [841] cloth with a pad at this time. The girls are also reminded of the effect of menstrual blood on men. They are told that it makes men paralyzed and deformed, [492] unable to straighten their arms or legs. The girls are also told that they can ride mares but not male horses during menstruation.

881 867 836 581 And they tell a girl that she must stay pure until her marriage, that virginity is expected of a woman who has not been married before. They tell her that a man might leave a woman who is not a virgin, that the maidenhead is the sign of virginity, and if a woman is not proved a virgin by this means at marriage, a man would get angry and the marriage would be broken up.

581 [582] The young man cannot look forward to so early a marriage, for he must first prove his ability to provide for and defend a family by participating in the four raiding parties.

Marriage is considered less a romantic venture than a solid economic arrangement, though personal and individual values are by no means totally eliminated:

> Many of the old people think of marriage from the economic side. They advise a man to marry and have a home because they figure that the man will then be serious, will provide for his family, and get ahead. On the other hand, you can't disregard physical love either. Whether or not the old people think of this, the young ones do. I often hear people remarking that some boy has married just for love and wasn't sensible enough to take a girl who was a good worker and

[1] Some informants deny this and even complain that "the girls marry too [178] young today," but the evidence of former early marriage is conclusive.

1:Opler E-5 (1931-1937)1941
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Sometimes the "heads" are carried, on horses, in loosely woven, traylike containers made of yucca, and the sun-drying is done at home. Most of the mescal is stored in the sun-dried, caked state. When a part of a dried crown is to be eaten, it is soaked in water until it softens. It may be mixed with juniper or sumac berries, piñon nuts, or walnuts for variety. The leaves have a pithy, inedible center, but the inner surface of each has a soft layer that is chewed or scraped.

Ordinarily, the woman goes out several times to gather mescal, for she must have enough for general use and for storage. Since each operation—the trip to the place where the plants grow, the roasting and drying, and the return journey—requires several days, this is a busy period. By the time the mescal stalks have flowered and the plants are unfit for use, summer is at hand, and other foodstuffs have made their appearance.

In early summer the locust tree is in flower. The woman picks the blossoms and boils them with meat or other foods, or she boils them in water, dries them in the sun, and puts them away. Then, when she wishes to use them, "she can cook them over again." The first of a number of varieties of wild onion is ready, too. Onions are eaten raw or boiled with other vegetables and meat. Later at least two other kinds are gathered. In the early part of the growing season, too, especially when other food is scarce, the woman strips off the bark from the Western yellow pine, scrapes its inner surface, and heaps together the soft, sweet material.

Though most of the sumac berries are not ripe until late summer and fall, one variety is ready now: "It [*Rhus microcarpa*] has a small red berry which is picked and brought back. The berries are spread out, and the good ones are picked out, washed, and put in the sunshine to dry. After being ground, they are mixed with mescal, and the mixture does not spoil."

From midsummer on, in certain localities, the berries of the one-seeded juniper ripen:

> They have a reddish tinge when they are ripe and fall to the ground. The women pick them up and put them in sacks or burden baskets they bring with them. When they are very ripe, they can be eaten raw, or, if they are still very hard, they can be boiled just enough to make them soft. Another way to use

1:Opler E-5 (1931-1937)1941
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342 184 A house form that departs from the more common dome-shaped variety is recorded for the Southern Chiricahua as well:

A house with sides that go up to a point has been used as far back as I can remember. When we settled down, we used the wickiup; when we were moving around a great deal, we used this other kind. No certain number of poles was used for this type. The poles were never carried along. For the girl's puberty rite my people used the tepee. I can remember this was used back when I was eight or nine years old. [881] [346]

This alternate house type with slanting sides was a hastily constructed and very temporary dwelling among the Central and Southern Chiricahua and is hardly comparable to the permanent home of the Plains Indians. Among the Eastern Chiricahua, however, the tepee was more common and was better made, though it never became the favored form:

A few of the Eastern Chiricahua had a tepee like that of the Mescalero. Sometimes it was made with a three-pole base and sometimes with a four-pole base. The three-pole base was more common. In my day it was cloth covered, but the old people talk of them and say that, before the whites and the Spanish were here, hides were used. But most of the people of my group used the round house.

[484] [492] The Eastern Chiricahua didn't drag the poles of the tepee when they moved. They put them on the front of the saddle, as many as they could carry, and then went back for the rest. Usually they just discarded them though. They could always make new ones.

342 In addition to these regular house forms, both men and women, when they were away from home, made windbreaks by "crossing some sticks and throwing brush and leaves against them."

HOME INDUSTRIES OF MEN

411 [462] [824] *Weapons and tools.*—Foremost among the man's tasks when he is at home are the making and the repairing of weapons. The favorite wood for the bow is from the mulberry tree. Oak, locust, and New Mexico maple are also acceptable. The self-bow is the only type made. It is usually three to four feet long, "the length of two arrows."[16] Almost always it has a single curve, though double-curved bows are made occasionally.

[16] These would be the "short" or hardwood shafted arrows. For arrow lengths see p. 390.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
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Pitch has been applied to the inner surface of the split, and the stone is held in place by sinew bindings on either side of it. Often an animal tail is attached to the end of the handle. An ax of this type, without the tail or any decoration, may serve around camp as a household tool.

The man makes for his own use a sling, a diamond-shaped piece of rawhide, pounded a little and thus softened, with four perforations through the median line of its width. A rawhide string is attached to each side, one with a loop at the end and the other without any. Because of the perforations, the sling can be folded over a stone about two and a half inches long and one inch thick. The loop is placed on the middle finger of the right hand, and the free string is held between the thumb and first finger. The sling is drawn back and whirled just once. As it comes forward the unlooped string is released, hurling the stone.

There are slings of two sizes that the Chiricahua carry. One is for things close by and is short. The other is a long one, for long-distance shooting. You can get to be very accurate with a sling. You never whirl the sling around a lot, as the stone might come out and hit someone. It just goes back once, and then you let it go. You can hurl a stone a hundred and fifty yards with it. It can be used for hunting birds or deer alike.

Finally, there is the stone knife, chipped with another stone. "They used to chip off the hardest rock they could get and use it for a knife." This knife may have a shoulder jutting from the handle end so that it can be tied to the belt or waist, or it may be carried in a rawhide sheath made by the woman.

A man makes a long rope from a piece of buckskin or rawhide by cutting it in a continuous clockwise circle from the outer rim to the center. To form an especially strong rope, he braids several strands of rawhide together. Such a cord or one braided from horse-tail hair makes a serviceable bridle. By shredding yucca leaves and braiding the tough strands, he makes a durable rope which also can be used for tying and hobbling horses or for a bit and bridle.

"Anyone could build a fire. Whoever woke up first did it. A woman can use the fire drill." Yet the fire drill is made by the man and is employed by him most frequently:

1:Opler E-5 (1931-1937)1941
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[facing p. 395]

PLATE XIV

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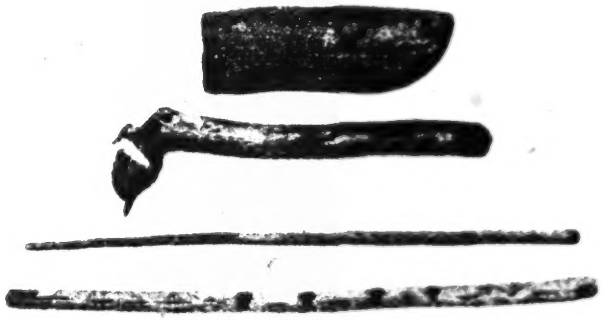
412
392



Museum of the American Indian, Heye Foundation

a) FIRE DRILL, HIDE-SCRAPER, AND KNIFE SHEATH

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• 492
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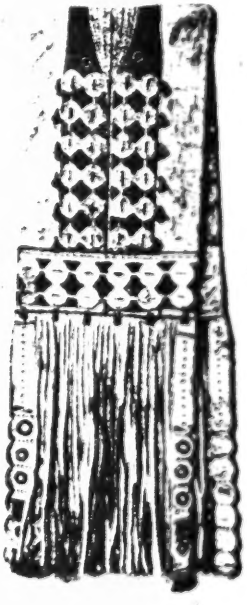

United States National Museum

b) SADDLE BAG

1:Opler E-5 (1931-1937)1941
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If it rained we had a slow-burning fuse that kept a fire going. And when it burned to the end we lit another from it. Thus we kept a fire burning at a rainy time. To play safe, we usually took these fuses along with us in case of emergency, especially if it looked like rain. 372

Since the operation of the fire drill is considered hard work, whenever there is a chance of getting fire by other means, these are attempted first. It is not unusual, for instance, to send some member of the household to a neighboring camp to borrow fire. He "carries a hot coal between two sticks and runs back to his camp. Mesquite wood will burn the longest when carried this way."

Equipment for the horse.—There is a tendency to associate the horse with the man and his affairs. Women obtain horses by gift and in payment for services, particularly ceremonial services, but the majority of the horses remain in the possession of the men: 231 562 425 422

Caring for stock is man's work. Men round up the horses and cattle. When a horse is to be loaded, the woman gets the pack ready, but the man does the loading. Men make the saddles, and they saddle the horses for themselves and their wives. The women know how to saddle horses, however, and can do it when necessary. A woman might saddle a gentle horse. A widow has to saddle her own horse. 462

It is the business of the man to furnish the equipment needed in making use of the horse—the saddle, stirrups, bridle, bit, and quirt. 492 462

The saddle, which is modeled after European examples, has a cottonwood framework. Tree forks are whittled down to form the front and cantle. On the front a projection is left for the horn. Two flat boards are lashed between these forks, one on either side, to form the saddle skirts. Wet hide, often with the fur left on, is stretched over this frame and laced into place. As it dries, it contracts and fits securely. When metal tools came into use, the pieces of the frame were joined still more solidly by burning holes through the wood with a red-hot metal punch and drawing rawhide laces through them. 492 179 322 281 412 322 179

The man also makes a pack saddle, little more than a pad or frame of grass or hide bundles. He makes, too, rounded oak stir-

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
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492 rups, a rope bit which is tied under the horse's mouth, and a bridle with reins attached to the bit and tied together at the end. The quirt, of braided rawhide, is a foot and a half or more long and is fringed at the tip. The handle ends in a loop by [283] which it is suspended from the wrist or held. Yucca-rope hobbles are made; they are tied to the saddle when not in use.

232 If the horse has a sore foot and goes lame, its owner makes a rawhide pouch with a drawstring at the top and ties this over its [174] ailing hoof. Since these "horse moccasins" are always said to be made of cowhide, perhaps their use is recent.

492 The horseman likes to have a mountain lion skin or some other fine fur to throw over the saddle bag "to make it look nice. The [179] Mexican people did this, so the Chiricahua did it too."

The rider mounts from the left side of the horse, putting his left foot in the stirrup and throwing his right leg over the horse's back. If the horse is not in the habit of running away, the rider, when he stops anywhere, throws the reins over its head to the ground.

484 *Rafts and boats.*—When rivers or rain-swollen streams have to 501 be crossed "if there are just a couple of men on horseback, they [492] hang on to the manes of the horses, and let them swim with them." But if groups of people must cross bodies of water, the men make rafts:

> When we were coming east and got to the Rio Grande and it was high, the men took logs about twelve feet long or so and tied cross-pieces to them. It makes a raft about three or four feet wide. They had a rope attached to it in front. The best swimmers pulled it along. The rope was around their bodies, or they pulled it with their teeth sometimes. Some good swimmers would be in back to help push. One person would sit on the back to keep the front of it out of the water. Others who couldn't swim or who couldn't swim well would hang on to ropes along the sides. Possessions, sick people, or old people could be brought across water in this way.

One Eastern Chiricahua informant described a bullboat which the men make: "Sometimes when there are no big logs around, they take a rawhide and put sticks crossways inside it. Then they tie the ends up. In this way they make a boat and go across with that."

1:Opler E-5 (1931-1937)1941
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Chiricahua

THE ROUND OF LIFE

THE economic, ceremonial, and social practices which have been described provide a framework within which members of the tribe move. But the full reality is something more. The individual pauses to enjoy the result of his efforts, seeks to earn the good opinion of his neighbors, pays visits to his friends, and attempts to find satisfaction and laughter. His days are filled with many minor adjustments to other human beings. And all these responses are guided by a body of understandings and etiquette.

CAMP LIFE AND ETIQUETTE

Every encampment of any size, especially when there is any suspicion of danger, has a guard at night. The lookout "is not especially chosen. It is just anyone who feels like it and is willing to do it. There is no organization about it." When information concerning the enemy's movements demands that near-by groups of tribesmen be notified, "fast runners are sent" with the message. If the distance is great, the messenger rides a horse, because "horses are hardier and don't get hungry or thirsty soon."

When the people move from a camp site, certain precautions must be taken:

> The fire pit is covered up neatly, and the brush beds are gathered up and put in a neat pile. They say that, if you leave the camp just as it was in use and simply pick up your blankets and go, the coyote, the crow, and other harmful animals and birds may come and urinate or defecate on the place. Then, because everything is arranged just as it was when it was occupied, the person it belongs to will be affected wherever he is.

A different reason for the care taken in breaking camp was offered by another informant:

> When moving camp, the mattresses of grass, leaves, and branches are brought together and put all in one pile. The beds are not left as they were when they

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

619 621 101 From the point of view of the native the band was more important than the tribe. This is reflected in nomenclature. Neither the Chiricahua nor Mescalero have true native tribal names, but the bands are named. This undoubtedly derives from the fact that in aboriginal times, due to the scattered condition of the tribe and the large area which it controlled, an Apache's meaningful contacts were likely to be limited to members of his band. There were few occasions when tribal unity could be affirmed by a gathering of all tribesmen.

184 ## CULTURAL DIFFERENCES BETWEEN THE MESCALERO AND CHIRICAHUA

Besides the linguistic differences between the Mescalero and Chiricahua, and the relatively minor tribal distinctions in songs, rites, myths, and folk beliefs which might be expected, the most noticeable tribal variations existed in the realm of material culture. [224] The Mescalero made trips to the plains to hunt buffalo, and were to some degree dependent upon this animal for meat, skins, and sinew. The Chiricahua were too far west to benefit to any great extent by the presence of buffalo on the plains. [342] When living or hunting on the plains the Mescalero made use of the skin-covered tipi [492] and transported the poles for it by horse in the form of a travois. But only the Warm Springs, the most eastern band of the Chiricahua, made any use of the tipi or travois, and then infrequently. [415] The Mescalero shaped rawhide parfleches [531] and painted them with Plains-like geometric designs. The parfleches of the Chiricahua were undecorated.

291 184 An orientation towards the Plains can be discerned in Mescalero dress and hairdress, too. The typical costume of the Mescalero man [177] was buckskin shirt, loin-cloth, leggings, and hard-soled, low-cut moccasins. His hair was braided and wrapped. [302] The Chiricahua man presented a markedly different appearance. He wore no leggings, his moccasins came high on his legs and showed a curious, disc-shaped, upward projection at the toe. [302] His hair hung loosely or was kept in place by a headband only.

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

MATERIAL CULTURE

It will be understood that a people who lived by hunting and gathering, whose contacts with nature were so close and exacting, and whose food quest demanded much movement, could not develop a very elaborate material culture. The characteristic dwelling of these Apache tribes was a dome-shaped structure covered with grass thatching, hides, or bark. Household utensils included a pitch-covered woven water jar, coiled basket trays, and large burden baskets of twine work. There were dippers and spoons of split gourds, and ladles of split mountain-sheep horn. Metates and manos were found in the surrounding country and brought to camp, or crude ones were fashioned by the Apache themselves. For household purposes the Apache made rock pounders and stone axes hafted to wooden handles. Occasionally an Apache woman made a few clay pots, but because of the breakage of this ware that attended the roving life, it was found to be an unprofitable procedure. On the march these people carried water containers made from the stomachs or intestines of animals.

There was a distaff-type twisting tool which wound together buffalo or horse hair into rope. Ropes of twisted rawhide were also widely used. Long strips of yucca and mescal leaves were used for binding material. Sinew from the loin and leg of the larger game animals was shredded for thread. Women had a special rawhide rope for wood-carrying and some had a special conveyor of wood and rawhide for this purpose.

The lower leg bone of the deer was ground down to make a drill. Later the iron-tipped arrow was used as a boring tool.

In connection with the horse complex, the men made their own whips, saddles, stirrups, cinches, bridles, saddle bags, and even made rawhide bags which were tied over the hoofs to prevent or cure lameness of horses.

For purposes of grooming, combs of mountain mahogany *(Cercocarpus montanus)* and brushes of folded and pounded mescal or sotol leaves were made.